

LUKE

JESUS THE SON OF MAN

ABOUT THE AUTHOR

- Luke the only Gentile to pen any books of Scripture.
- He is a Gentile and a second-generation Christian (someone who did not see or know Jesus during His earthly life).
- Luke was a Gentile medical doctor (Colossians 4:10-14)
- Paul also listed him with other Gentiles in his greetings to the Colossians (4:14).
- He seems to be well educated in Greek culture and the language
- He joined Paul on his second preaching journey when Paul was at Troas (16:6-10).
- He stayed behind at Philippi until Paul returned on his third journey (Acts 16:17,40; 20:26)
- He was with Paul when the apostle was in prison in Rome (Philemon 24) and his only loyal companion shortly before his death when he wrote Timothy the second time from prison in Rome (2 Timothy 4:11)
- Ancient records tell us that Luke eventually settled in the Greek city of Thebes, where he died at age 84.

- The Gospel of Luke is his the longest of the four gospels and the longest book of the New Testament

Chapters: 24 | Verses: 1151

THE IMMEDIATE AUDIENCE

THE THEORY AROUND THEOPHILUS

Luke 1:1-4

"Many have undertaken to draw up an account of the things that have been fulfilled among us, ²just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. ³With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, ⁴so that you may know the certainty of the things you have been taught."

- * The Gospel is specifically directed to an individual named Theophilus (1:3), whose name means "one who loves God"
- * The use of "most excellent" with the name supports the idea that he was a Roman official or at least of high position and wealth.
- * It looks like this properly researched account of events surrounding Christ (in Luke's Gospel) and Christianity (in the book of Acts) was written as required by Theophilus for a specific cause.

The words, "Eyewitness", "Careful Investigation", "Orderly Account" and "Factual Certainty" are big pointers to something more than just a Biography of Jesus.

This looks like a legal document, with importance and care given to:

- a. **Formal and detailed account after investigating everything** from the Beginning for someone like Theophilus, who has prior knowledge about Christ and Christianity.
- b. **Accuracy of Historical Events collected through research** - so no legal complexities may arise out of factual errors.
- c. **Orderly Presentation of Events** - as you would build an argument in court
- d. **The Excellent Literary standard of the Greek Language** - unlike the other Gospels. It is the only book in the Bible with a formal introduction according to the classical Greek style of writing history (1:1-4), in which the author states **1. his Subject 2. his Purpose 3. his Method and 4. his Audience.**

Few references to Roman Officials are treated very sensitively:

- (1) Luke 23 has Pilate saying three times, "I find no fault in this man" (cf. Luke 23:4, 14-15, 22)
- (2) the Roman centurion at the crucifixion also gives a positive witness to Jesus (cf. Luke 23:47)
- (3) the government officials in Acts are presented in a good light. Paul's addresses to Roman officials show respect to them and they in return respond positively to him (cf. Acts 26:31-32)

- * The time in which this book was written is something to be considered:
- * The book of Luke was written before Acts (Acts 1:1)
- * While Paul was in prison in Caesarea for two years (Acts 24:27), Luke would have had ample time to do the historical research into the life of Christ which he did.
- * Acts appears to have been written as a sequel to Luke and addressed to the same Theophilus, probably during the two years of Paul's imprisonment in Rome (Acts 28:30), i.e., AD 63.
- * Then you have an eye-catching statement about what Jesus did after his resurrection in *Acts 1:6 "Then they gathered around him and asked him, "Lord, are you at this time going to restore the kingdom to Israel?"*
- * The response to the question is:
 1. Don't leave Jerusalem.
 2. Be empowered by the Divine Spirit.
 3. Segregate yourselves and spread throughout the world to speak about Jesus".
 4. Saying this, Jesus leaves them, without giving a specific date for his return.
- * This seems to suggest that both Christ and Christianity as not being a threat to the present Roman Empire.

- * Christ and His disciples do not have any intent to cause any rebellion or mutiny against the Roman Empire.
- * *Note: The “Kingdom of God” is mentioned 32 times in Luke’s Gospel.*
- * With all this in mind, the “abrupt ending” of Acts leaves the reader with Paul being in Rome and waiting to present his case before Caesar.
- * ***I am of the opinion that Luke & Acts was specifically designed to aid Paul in his trial before Caesar, that what Paul was preaching had nothing to do with any political intentions but purely spiritual transformation.***
- * This stands as an investigative record and background report of Paul’s message presented before his final outcome of his trial was known.

THE ULTIMATE AUDIENCE

- * Matthew, the Hebrew tax collector, writes for the Hebrew mind. Mark, the travel companion of Paul and Peter, writes for the Roman mind. Luke, Paul's physician-missionary, writes with the Gentile audience.
- * It traces Christ's genealogy, for example, back to Adam, the "father" of the human race rather than to Abraham, the father of the Jewish people.
- * Luke seems to portray Jesus as an ideal man, very appealing to the Greek culture which exalted reason, philosophy, the human mind, and beauty.
- * The reason why Jesus is referred to as the "Son of Man" (23 times) and "Son of God" (7 times).
- * The title means: "Jesus was the ultimate human. He was God in human flesh."

Luke records more than any other writer about the childhood of Jesus, describing his natural growth as a normal, albeit perfect, child (2:40,51-52).

- a. the census of Caesar Augustus,
 - b. the journey to Bethlehem,
 - c. Jesus' birth, the adoration of the shepherds,
 - d. Jesus' circumcision,
 - e. the words of Simeon,
 - f. Jesus at age 12 in the temple talking with the doctors of the law
- * Luke records more about Jesus praying than any other gospel writer, writing eleven of the fifteen recorded instances of Jesus in prayer.
 - * He also stressed the dependence of Jesus on the Holy Spirit or Divine Empowerment (1:35; 3:22; 4:1,18; 10:21; cf. Acts 10:38).
 - * Luke places greater emphasis on Jesus the Teacher. He records 23 parables of Jesus, 18 of which are nowhere else revealed
 - * He mentions that Jesus spent the whole night in prayer before He chose His apostles (Luke 6:12-16), unlike the other Gospel accounts.

- * There are also statements in Luke that speak of His purity more clearly, like when the centurion said "certainly this was a righteous man" (Luke 23:47).
- * Israel at the time of Jesus was a very class-conscious society. The weak and downtrodden were literally powerless to improve their lot in life and were especially open to the message that "the kingdom of God is near you" ([Luke 10:9](#)).
- * Luke's Gospel emphasizes Jesus' love and care for humanity, those whom the Jewish leaders never even noticed.
 1. women (e.g. Mary, Elizabeth, Anna, Mary and Martha, etc.)
 2. the poor (cf. Luke's Beatitudes, Luke 6:20-23 and teachings on wealth, cf. Luke 12:13-21; 16:9-13,19-31)
 3. the socially, racially, and religiously ostracized
 - a. immoral women (cf. Luke 7:36-50)
 - b. Samaritans (cf. Luke 9:51-56; 10:29-37; 17:11-16)
 - c. lepers (cf. Luke 17:11-19)
 - d. tax collectors (cf. Luke 3:12-13; 15:1-2; 18:9-14;19:1-10)
 - e. criminals (cf. Luke 23:35-43)
 - f. rebellious family members (cf. Luke 15:11-32)
 - g. the poor (cf. Luke 6:20; 16:19-31)
 - h. Gentiles (cf. Luke 13:29; 14:23)

ACCOUNTS UNIQUE TO LUKE

Miracles unique to Luke

1. son of the widow of Nain resuscitated, Luke 7:12-17
2. sick woman in synagogue healed on the Sabbath, Luke 13:10-17
3. sick man in synagogue healed on the Sabbath, Luke 14:1-6
4. ten lepers healed; only one, a Samaritan, returns to give thanks, Luke 17:11-18

Parables unique to Luke

1. the good Samaritan, Luke 10:25-37
2. the persistent friend, Luke 11:5-13
3. the rich fool, Luke 12:13-21

4. the lost coin, Luke 15:8-10
5. the two sons, Luke 15:11-32
6. the unrighteous steward, Luke 16:1-8
7. the rich man and Lazarus, Luke 16:19-31
8. the unrighteous judge, Luke 18:1-8
9. the Pharisee and Publican, Luke 18:9-14

Other unique accounts

1. the events of the first two chapters
2. Zaccheus the tax-collector, Luke 19:1-10
3. Jesus sent to Herod by Pilate to be examined, Luke 23:8-12
4. the two on the road to Emmaus, Luke 24:13-32

OUTLINE OF THE BOOK

- **The Preface (1:1-4)**
- **The Births of John the Baptist and Jesus (1:5–2:52)**
 - The Annunciations (1:5-56)
 - The Birth of John the Baptist (1:57-80)
 - The Birth and Childhood of Jesus (ch. 2)
- **The Preparation of Jesus for His Public Ministry (3:1–4:13)**
 - His Forerunner (3:1-20)
 - His Baptism (3:21-22)
 - His Genealogy (3:23-38)
 - His Temptation (4:1-13)
- **His Ministry in Galilee (4:14–9:9)**
 - The Beginning of Ministry in Galilee (4:14-41)
 - The First Tour of Galilee (4:42–5:39)
 - A Sabbath Controversy (6:1-11)
 - The Choice of the 12 Apostles (6:12-16)
 - The Sermon on the Plain (6:17-49)
 - Miracles in Capernaum and Nain (7:1-18)
 - The Inquiry of John the Baptist (7:19-29)
 - Jesus and the Pharisees (7:30-50)
 - The Second Tour of Galilee (8:1-3)
 - The Parables of the Kingdom (8:4-21)
 - The Trip across the Sea of Galilee (8:22-39)
 - The Third Tour of Galilee (8:40–9:9)
- **His Withdrawal to Regions around Galilee (9:10-50)**
 - To the Eastern Shore of Sea of Galilee (9:10-17)
 - To Caesarea Philippi (9:18-50)

OUTLINE OF THE BOOK

- **His Ministry in Judea (9:51–13:21)**

- Journey through Samaria to Judea (9:51–62)
- The Mission of the 72 (10:1–24)
- The Lawyer and the Parable of the Good Samaritan (10:25–37)
- Jesus at Bethany with Mary and Martha (10:38–42)
- Teachings in Judea (11:1–13:21)

- **His Ministry in and around Perea (13:22–19:27)**

- The Narrow Door (13:22–30)
- Warning concerning Herod (13:31–35)
- At a Pharisee's House (14:1–23)
- The Cost of Discipleship (14:24–35)

- The Parables of the Lost Sheep, the Lost Coin and the Lost Son (ch. 15)
- The Parable of the Shrewd Manager (16:1–18)
- The Rich Man and Lazarus (16:19–31)
- Miscellaneous Teachings (17:1–10)
- Ten Healed of Leprosy (17:11–19)
- The Coming of the Kingdom (17:20–37)
- The Persistent Widow (18:1–8)
- The Pharisee and the Tax Collector (18:9–14)
- Jesus and the Children (18:15–17)
- The Rich Young Ruler (18:18–30)
- Christ Foretells His Death (18:31–34)
- A Blind Beggar Given His Sight (18:35–43)
- Jesus and Zacchaeus (19:1–10)
- The Parable of the Ten Minas (19:11–27)

OUTLINE OF THE BOOK

- **His Last Days: Sacrifice and Triumph**
(19:28–24:53)

- The Triumphal Entry (19:28–44)
- The Cleansing of the Temple (19:45–48)
- The Last Controversies with the Jewish Leaders (ch. 20)
- The Olivet Discourse (ch. 21)
- The Last Supper (22:1–38)

- Jesus Praying in Gethsemane (22:39–46)
- Jesus' Arrest (22:47–65)
- Jesus on Trial (22:66–23:25)
- The Crucifixion (23:26–56)
- The Resurrection (24:1–12)
- The Post-Resurrection Ministry (24:13–49)
- The Ascension (24:50–53)